perfection is the perfection of the total divine
harmony.
All this may be true up to a certain point and
.so far as it goes; but this also is a solution
incomplete by itself and it cannot give us an entire
•satisfaction. It takes insufficient account of the
human consciousness and the human view from
which we have to start; it does not give us the
vision of the harmony it alleges, and so it cannot
meet our demand or convince, but only contradicts
by a cold intellectual conception our acute human
sense of the reality of evil and imperfection; it gives
too no lead to the psychic element in our nature, the
soul's aspiration towards light and truth and towards
a spiritual conquest, a victory over imperfection and
evil. By itself, this view of things amounts to
little more than the facile dogma which tells us
that all that is is right, because all is perfectly
decreed by the divine Wisdom. It supplies us
with nothing better than a complacent intellectual
and philosophic optimism: no light is turned on
the disconcerting facts of pain, suffering and discord
to which our human consciousness bears constant
and troubling witness; at most there is a suggestion

that in the divine reason of things there is a key
to these things to which we have no access. This
is not a sufficient answer to our discontent and our
aspiration which, however ignorant in their
reactions, however mixed their mental motives,
must correspond to a divine reality deeper down
in our being. A Divine Whole that is perfect by